Vol. II. Numb. 80.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Monday December 26th. to Wedneſday December 28th. 1709.

Q. GEntlemen, *I am not one of the People, called* Quakers, *that cannot reconcile my ſelf to thoſe Paſſages in the fifth Chapter of St.* Matthew *and St.* James, *which ſeem abſolutely to forbid an Oath. I deſire your Opinion, when you think an Oath may lawfully be taken, with your Reaſons for it.*

A. That an Oath, if not us'd with Irreverence, but Solemnity, if not upon a Frivolous, but an Extraordinary occaſion, is not only Lawful, but Uſeful, but Neceſſary, we learn from no leſs a Perſon than St. *Paul*, in *Heb.* 6. 16. where, when the Apoſtle mentions the Cuſtom of ſolemn Swearing, he not only Condemns the Cuſtom, but ſhews the Intention, the Excellency of it. *For Men verily ſwear by the Greater; and an Oath for Confirmation is to them an End of all Strife.* And ſure we may uſe the Name of a Good and Beneficent God to ſo Good a Purpoſe, with ſo Beneficial a Deſign, as to put an end to Strife, to make up Unchriſtian Differences, to Compoſe Un-Goſpel Controverſies, and to *follow after things, that make for Peace.* Sure we may uſe the Name of God, while Imitating Him, whoſe Name we uſe, while endeavouring to ſecure to our ſelves the Bleſſing annex'd to the 7th Beatitude; *Bleſſed are the Peace makers, for They ſhall be call'd the Children of God.* And well may They be call'd God's Children, who by the due Performance of ſo Excellent a Duty bear the ſame Reſemblance to God, as do Children to their Father.

It is Obſervable withal, that Solemn Swearing is a Part of Religious Worſhip, is a Giving unto God the Honor due unto his Name, is a Publick Acknowledgment of his Unrival'd Greatneſs (as the Apoſtle Intimates in the forementiond Paſſage, *Men verily ſwear by the GREATER*) is a bearing open Teſtimony to ſeveral of his Attributes; to his Omniſcience, that he is Conſcious to what we are doing; to his Truth and Veracity, that he Abhors the Lying Lips, according to that in the Prophet; *He, that ſweareth in the Earth, ſweareth by the God of Truth*; to his Juſtice, that he is the great Avenger, and ſuffers not the Perjur'd to go Unpuniſh'd; to his Omnipotence, that he is Able to Puniſh thoſe, who by ſo heinous, ſo notorious a Crime as that of Perjury are obnoxious to his Juſtice. And hence it is, that *Moſes* ſays to the *Iſraelites* in *Deut.* 6, 13. *Thou ſhalt Fear the Lord thy God, and Serve him, and ſhalt Swear by his Name.* Where we may learn, not only that we are Poſitively Commanded to Swear by the Name of God, but alſo, that to Swear by his Name is to *Fear* and *Serve* him. If any one object, that this is a Jewiſh Law, and therefore no ways obligatory to *Chriſtians*, we anſwer, that it is a part, not of the Ceremonial, which was to be Aboliſh'd, but of the Moral Law, which was never to be repeal'd, as the Author of the ſecond Covenant himſelf, acquaints us, *I came not to Deſtroy the Law, (that is, the Moral part* of it, *but to fulfil it.* But ſince (as is obſerv'd above) to Swear by the Name of God is to *Fear* and *Serve* him, is it not the Duty of a *Chriſtian* to *Fear* and *Serve* God? Is this the Duty of a *Jew* only? We are Perſuaded, that no one will ſay, it is. And yet They, who Deny the Lawfulneſs of all Oaths, muſt fairly acknowledg it, if they will act conſiſtently with themſelves.

We cannot omit to obſerve, that when St. *Paul* (in the forementiond Paſſage) ſays, *Men verily Swear by the Greater*, he makes uſe of this Cuſtom among Men to explain the Nature of God's own Oath, which he ſwear to our Father *Abraham.* But can we poſſibly imagin, that the Apoſtle wou'd venture to explain ſo Divine a matter as an Oath made by God himſelf, wou'd venture to Explain it by a Corrupt, Vicious, Unwarrantable Cuſtom.

When *David* (in *Pſal.* 15) gives us the Character of a Godly Man, he makes this an Ingredient of his Character: *He, that ſweareth to his own hurt, and Changeth not.* But if all manner of ſwearing were Unlawful, he wou'd not have ſaid this of his Godly Man.

As for all thoſe Paſſages in Scripture, which Expreſly forbid Swearing, They refer only to Common Swearing, to Swearing upon Trivial and Frivolous occaſions. A Practice ſo Indecent, ſo Profligate, ſo Enormous, ſo Blaſphemous, that we need not wonder, that the Prophet ſays, *becauſe of Swearing the Land Mourneth.*

Q. Gentlemen, *What is the Reaſon we can fatten up all Creatures, excepting Man, when we pleaſe?*

A. This Queſtion is propoſed in too general Terms, including all Creatures except Man, and would be better reduced to this. Why Man cannot be fat'ned at pleaſure, as many other kind of living Creatures are? For which, the following Reaſons may be given. Firſt, that Man is not ſo eaſily governed as to the quantity and quality of his Meat and Drink. 2dly. That there are ſome ways and means uſed to fatten ſome Animals which Men would not make uſe of to that end; as for inſtance, Caſtration. 3dly. It muſt be conſider'd, that Man is ſubject to a thouſand Paſſions, Cares and Troubles, which thoſe other Creatures are not at all liable to. But fourthly and laſtly, we think it is chiefly owing to the different Craſis of Human Blood from that of other Animals; for it is by reaſon of that various proportion of Saline, Sulphurous and Spirituous Particles in the Maſs of Blood, that even amongſt Men, ſome will grow Fat almoſt with any ſort of Diet, whilſt others continue Lean, let them be fed never ſo well, and obſerve all other things *proper to fatten.*

Q. Gentlemen, *Three of us are now diſputing (over a Tankard of* China-Ale, *which you may know is not the wiſeſt of Liquors) concerning the late Story inſert-in the laſt* Supplement, *and (without any round-about way) deſire your Thoughts on the three following Queries.*

1. *Who you believe the Perſon to be, or what could be propoſed by the Methods He took, if True?*

2. *Whether 'tis poſſible that Poyſon may be contained in a pair of Bellows, ſo that the Blaſt thereof may cauſe ſuch Immediate Effects as the Death of a Perſon?*

3. *Your Opinion of the whole Paragraph. In the Name of the Company I ſubſcribe my ſelf Your Humble Servant*, &c.

A. We believe it poſſible to Poyſon People by ſuch means, for ſome have been poyſon'd by ſmelling Flowers. Therefore, ſince Effluviums naturally ariſing from Poyſons may be ſo fatal, much more may ſuch Effluviums, forcibly ſent out in greater Quantities be ſo. But we confeſs the Relation has an Air of a Romance, and it may be wiſh'd the Author (if true) had given ſome account of the Letters found about the Perſon, which might have given ſome Light, at leaſt an Umbrage of the Deſign.

Q. Gentlemen of the Apollo, *In one of your late Papers you inform us of a Gentleman in great haſte for a Wife, and I find by his Query he builds his Hopes entirely upon Gold. I confeſs Gold is very weighty, but I doubt it will be found wanting, if put in the ballance with his Imperfections, unleſs he will throw good Nature into the Scale with it, which I hear nothing of. But to be as impartial as I can in my own Character I am entirely a compound of Indifferency, that thing only excepted with which he abounds, which I am deficient in. I am neither old nor young, my Age being 25; neither Handſome nor Ugly, neither a Wit, nor a Fool. I have not enough good humor to be obedient to a very ill-temper'd Perſon, neither have I ſo much ill-nature to make a good humor'd Man uneaſy. I am neither a Giant nor a Dwarf, neither a Skeleton nor a Porpos; not black nor White, but entirely a middling Perſon, and you know our* Engliſh *Proverb ſays indifferent things are beſt. If this is ſufficient to recommend me, he has free leave to take your Advice and Court by proxy. I ſhall take it as a favor to hear from you the firſt Opportunity. Your Humble Servant*, Maria.

A. Madam, We judg it will not be an equal Match, ſince you a Compound of Indifferency and He of Ex reams; extreme Rich, extreme Ugly, &c. And we have reaſon to ſuſpect his good Nature, ſince unw'lling, by the fatigue of a Seige, to expreſs the deference due to your Sex. But pardon us, if we think you a little defective in your Qualification of *Indifferency* you mention, ſince his Gold ſeems not *Indifferently* to attract you, in Oppoſition to all the other juſt Objections might be made againſt him. However, the Paſſion we have to ſerve you carries us ſo far beyond all the Petty Conſiderations, thoſe leſs Zealous of your Service might raiſe, that we ſhall communicate to you his next Reſolves hereon.

Q. Sirs, *Two Merry Companions are to have equal Shares of 8 Gallons of Wine, which are in a Veſſel Containing exactly 8 Gallons. Now, to make this equal Partition they have only two other empty Veſſels, whereof one containing 5 Gallons, and the other 3. The Queſtion is, how they ſhall Exactly Divide the Wine by the help of thoſe 3 Veſſels, which anſwer'd will Highly Oblige Your Humble Servant and Admirer*, J. T.

A. Fill the three Gallon Veſſel, which empty into the five Gallon Veſſel, then fill the three Gallon Veſſel again, after that fill the five Gallon Veſſel from the three G. V. then one Gallon will remain in the three G. V. this being done, pour the five Gallons into the eight Gallon V. and the one Gallon into the five G. V. and then fill the three G. V. which with one in the five G. V. make four Gallons, and you ſhall have your Intent.

Q. Gentlemen, *The incloſed comes from a Gentleman of Learning and Worth in* Cheſhire, *&c.*

A. We know not what Queſtions the Gentleman means, which were not anſwer'd, but ſuſpect by the Contents of your incloſed, they may tend (as that does) to Reflections on ſome of the Clergy, if ſo, we deſire to be excus'd from any thing of that Nature, either on them or any other Party.

Q. *When we take up Cinders with the Uſual Motion of the Shovel, how comes it to paſs, that the Aſhes ſeparate from the Cinders.*

A. We muſt firſt obſerve, that tho' an Heap of Aſhes be vaſtly Heavier than a Heap of Cinders of Equal Dimenſions, yet the Motion of the Shovel ſeparates the Particles of the Aſhes from each other, and by that means renders them vaſtly Lighter than the Cinders.

It is next obſerveable, that the ſame degree of Motion Communicated to a Lighter Body conveys it further, than it wou'd an Heavier Body, if it were Communicated to it, further in Proportion to the Exceſs of Graviration inherent in the heavier Body. Hence it alſo follows, that the ſame degree of Motion, which will carry one Body to a conſiderable Diſtance, may yet be able to Communicate to another Body no more than a Bare Tendency of Motion, as Daily Experience teaches the moſt Illiterate.

The Solution of the Queſtion ſo naturally follows from the Premiſes, that we may leave it to the Reader to draw the Concluſion from them.

The Latter of the two Premiſes laid down account alſo for the Separation of the Chaff from the Wheat in the Winnowing of Corn.

Q. Gentlemen, *Do you believe* Dr. Grant *(ſo often nam'd in the News Papers.) really Underſtands the Opticks?*

A. The Gentleman is a Stranger to us, but not his Succeſs; by which we have reaſon to believe, he has not only a Curious Hand for the Manual Operation, but alſo a true Judgment in the Theory of the Opticks. This we mention not in Partiality, but in Juſtice to him; for we are not to be biaſs'd in theſe matters, tho' we have been often tempted thereunto by Preſents.

POEMS.

POEMS.

Q. *PHiloſophy, with all the Noble Strain*
Of Sacred Sciences, your Works contain:
Ænigma's Dark, and Myſteries Divine,
Explain'd by You, with grateful luſtre Shine.
Permit my Muſe to ask in uncouth Strain,
Whether Terreſtrial Products do contain
Such magick Force, ſuch a reſiſtleſs Charm,
As may the heart with Love's ſoft Power alarm.
Diſpel Averſion, Hate, and cruel Scorn,
Making the Soul a mutual Paſſion own,
And with impatient fondneſs long for Love's return.
T——d.

A. That Sacred and Seraphick Paſſion, *Love,*
Is a ſoft Influ'ence dart'd from Above;
No Pow'r below, when that has ſeiz'd the Soul,
Can Urge it, or it's Energy Controul.
In vain are Philters, Charms in vain apply'd,
Love's Pow'r-Deſpotick ſtems their ſtrongeſt Tide.
Drugs are of force (*'tis true*) to Fire the Blood
With too impetuous Flames to be withſtood;
But theſe foul, ſooty *Luſt* along create,
Which when allay'd, ends in Remorſe and Hate.
From hence the Vulgar Error firſt aroſe,
Thoſe Arts, to purer Flames of *Love* diſpoſe.

Q. *Once more have at ye, Learned* Sages,
So fam'd for ſolving cramp Adages,
And Queries quaint for Quarter's Wages,
Of George, Sir,
Tho' ſome, it's true, are not unwilling
Tow'rds Delphick Purſe's better filling,
From Leathern Fob to thrice a Shilling.
Diſgorge, Sir.
Another Queſtion I have got, Sir,
Pray take it quickly, while it's hot, Sir,
As Pudding piping from the Pot, Sir.
Believe me.
Take't, take't, I ſay, from little Orchin,
Who ſtands no more the Fear of Birch in,
Nor Expectation leave the lurch in,
To grieve me.
But ſince it ſeems, by what you write,
That ſcratching Pate makes Noddle Bright,
Whence Uſeful Truths are brought to Light,
O Rare Sir!
Clap Nails to Scull, and Anſwer hawl out,
That's if your Stock of Wit i'n't all out,
For ſo you know't may chance to fall out;
D' ye ſtare, Sir.
Shew then, why Ladies of the Lake
(So highly priz'd by Fop and Rake)
Whoſe Favors cauſe the Bones to ake
Of CULLS, Sir,
Are with a Treatment moſt uncivil,
By ſaucy Wights, who Language give ill,
Call'd DRABS; *and meaner Wh——s who live ill,*
Term'd CULLS, Sir.

Pray ſolve, with ſpeed, this weighty Queſtion,
Which, tho' it is not of the beſt one,
Yet this you may rely and reſt on,
Fact's true, Sir,
That anſwer'd, others I have yet to
Send, diff'rent quite d'al ſopra detto,
But they muſt be reſerv'd in Petto.
And ſo Adieu, Sir.

A. Thou ſcurvy Wight, who thus doſt Rally on
Our Labors, like a Baſe Raſcallion,
And ſtill in Wit's Reverſe doſt ſally on,
And Traſh, *Sir,*
Becauſe we Quarterly do get in,
For Matters Printed, but firſt written
(Which all the World allow ſome Wit in)
Our Caſh, *Sir.*
You envy Us, becauſe the Drazel,
Your Muſe ſings only *Chriſtmas Waſſel,*
Which with the Country Boors may paſs well;
We tell ye,
Tho' you ſo Termagant appear,
Cram'd with luxurious *Chriſtmas Chear,*
You now muſt ſtarve for all the Year,
Your Belly.
But wherefore come you with ſuch Fury,
To know the Verdict of our Jury,
As if to Surgeon 'twere to cure ye,
D' we Nick ye?
Or is it that a *Drab* and *Trull,*
Suſpecting Leathern Fob is full,
Combine with *By-blow* how to Gull
And Trick ye.
Or do they for your Box-money Club,
For *Deed,* which if to ſpring you Rub,
You may be in the Powd'ring Tub,
A hard Caſe!
And ſo you wou'd know in a Trice,
Which ought to bear the greateſt Price,
Tho' either ſhews you not ſo nice,
O your Carkaſs.
Know then, ye *Drab,* the Streets does ply on,
And tho' you kick her, ſtill will fly on,
Whom you may fully to rely on,
F'r a Sice woo,
The *Trull* in Camp does ſet up Stall,
Glad of what e'er may Chance to fall,
Her you for two Pence gain, and all
Her Lice too.
But, when you think you us do maul ſo,
By asking why a *Drab* they call ſo,
And why a *Trull* is nam'd *Trull* alſo.
Alas! Sir,
Words are of Arbitrary Sound,
And ſuiting to the Things are found,
This all know oft to be the Ground,
But an Aſs, *Sir.*
And thus, if *Nize* be your Lot,
To ſolve the Meaning we cannot,

And

And ſo much for we know not what.

Next write, *Sir*,
Thoſe Things for which you here want Room,
Adeſſo il Reſponſo ſum
Daturo, when ſoe'er they come;
Good Night, *Sir*.

In laſt Paper, Col. 6. l. 10. for *much*, r *muſt*.

Whereas we have receiv'd a great Number of Letters from Perſons, who deſire laſt *Monday's Paper*, in which was inſerted an *ODE* on our *Saviour's Nativity*, we return Thanks to the Gentlemen, for their Compliment on that Poem, but muſt deſire to be excus'd from parting with any of our Papers to any but Subſcribers, or to thoſe who ſhall become ſuch, becauſe it would break our Sets.

The laſt Quarterly-Book, *containing various Subject, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

SIR,

BIBLIOTHECA BODLEIANA

NO Foreign Mails came in before this Paper went to the Preſs. Kinſail, December 16. The Canterbury of London arrived here the 14th from Antegoa, as did yeſterday Her Majeſty's Ships Saphir and Newport, with the following Ships from the ſame Iſland, under their Convoy, viz. the Durſley and Dalphin Galley, Emperor, Thomas and Hannah, Elizabeth, Good-Luck, Thiſtleworth, Anne Galley, Rebecca, Elizabeth; together with the London Brigantine from Montſerrat, the St. Quintin from Nevis, the Sarah and Lydia from St. Chriſtophers, and the Dove of Newfoundland from Nevis, all with Sugar for London. This day the Macclefield Frigot arrived from Antegoa, as did alſo the two Friends from Nevis. The Ships came out with about thirty Sail in Company, but were ſeparated about three Weeks ſince in bad Weather. They were attacked near the Iſlands by two Privateers, one ſaid to be of fifty and the other of thirty Guns, but the Convoy obliged them to retire, and the Saphire had thirty Men killed and ſixty Men wounded in the Action.

London, December 28. The Cloſe of laſt Week, the Archbiſhop of Dublin, the Earl of Bellemont, the Chancellor of the Exchequer, and ſeveral other Perſons of Diſtinction arriv'd here from Ireland.

Laſt Friday, the Corps of Sir Stephen Lennard, Baronet, was carried through this City, in order to be interred in Kent. Which is all from Yours, &c.

Any Perſons in Town may have theſe Papers brought to their Houſes at 3 *s. per* Quarter, by directing to Mr. *Carter*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, Mr. *Bickerton*, at the *Roſe* and *Crown* in *Little-Britain*, or to the Printer hereof, ſuperſcrib'd to the *Britiſh Apollo*. N. B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Queſtions to be directed in like manner, but none will be anſwer'd out of the Country, where Poſtage is not paid.

ADVERTISEMENTS.

THIS is to Certify, that I *Anne Lee*, in the Pariſh of St. *Martins in the Fields*, was for a conſiderable Time troubled with a Diſtemper in my Eyes, called an *Ophthalma*, accompanied with a violent Pain and Inflamation, which had ſo far deprived me of Sight, that I became incapable of all Buſineſs, notwithſtanding all Endeavours to prevent it; but applying my ſelf to Mr. *Grant*, OCULIST, he did, thro' the Bleſſing of God, in a little Time remove the Cauſe and effect the Cure: In Teſtimony whereof I hereunto ſubſcribe my Name,
Anne Lee

HOlman's London Ink-Powder for Records, moſt excellent for all Perſons to make their Writing-Ink as black and as ſtrong as they pleaſe. Each Six penny Paper makes a Pint of the beſt, or Pint and half, or Quart for Shop-keeper's common Writing or Marking-Ink, only by ſhaking or ſtirring it in ſo much Rain or River-Water; and it amends all weak and pale Ink, or Ink ſpoiled by the Froſt, and Directions to each Paper of Powder, to prevent Ink from Freezing. 'Tis Sold by moſt Stationers, Bookſellers and Haberdaſhers in and about London; and by Shop-keepers in the chiefeſt Cities and Towns in England. And that none may be impoſed on by any falſe Pretenders, Cheats or Counterfeits, this only has been publickly Experienced for many Years, and a Patent granted under the Great Seal of England to Charles Holman in Red Lion-Street in Southwark, for making the ſame.

Juſt Publiſh'd

THE 2d Edition of Mr. *Hill's* Hiſtory of the Ottoman Empire in all it's Branches, with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, with a New Preface, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good *Paper* as the 1ſt Edition, The *Printer* having the *Propriety* of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen and *Booksellers* may have them at a moderate *Price*, *Bound* or Unbound, of J. Mayo, over againſt Water-lane, Fleet-ſtreet, J. Woodward in St. Chriſtopher's Church-yard Thread-needle-ſtreet, and moſt Bookſellers.

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READY Money for any Parcel or Library of Books in all Languages and faculties whatever; likewiſe Books Exchang'd and lent to Read, by *Tho Bickerton*, at the *Roſe* and *Crown* next the Gate-way leading into the *Blue-Coat-Hoſpital* by the Pump in *Little-Britain*.

LIcentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh Poem: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer*, *Horace*, *Virgil*, *Milton*, *Waller*, *Cowley*, *Dryden*, &c. as frequently liable to Juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough's* and Maj. Gen. *Stanhope's* Letters Commendatory of the Earl of *Peterborow's* Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.